

JUMA KE DIN KI FAJILAT AUR AHTEMAM

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Allah ne ummate muhammadiya ko jin makhsus nemato aur fazail se malamal kiya he unme se ek juma ka din bhi he hafte me ek din he jo tamam dino ka sardar he aur badi fazilat vala din he din ke intekhab ke mutallik aagli ummato ko ikhtiyar diya gaya tha chunanche yahud ne bajaye juma ke ek din late yani sanichar ko pasand kiya goya unse chuk ho gayi aur nasara (isaai) ne ek din aur late kiya yani itvaar ko pasand kiya Allah ne ummate muhammadiya ko asal fazilat vala din yani juma aata farmaya isi liye rivayato me aata he Huzur ﷺ ne irshad farmaya yahud tum par is vajah se hasad karte he ke tum ko Allah ki taraf se juma ka din diya gaya he darasal Allah ke yaha jo pehle se muntakhab aur pasandida din tha vohi ummate muhammadiya ko mila.

Quran ki ayat pesh ki (su.juma-1) jab juma ki namaj mukammal ho jaye to zamin me fel javo aur Allah ka fazal talash karo yani rozi ke liye

koshish karo aur Allah ko khub yaad karo take tum kamyab ho javo isse malum huva ke juma ki namaz ke baad jyada se jyada Allah ke zikar ka ehtemam karna chahiye.

SAB SE BEHTARIN DIN

Hazrat Abu Hurairah^(rd) farmate he ke Huzur ﷺ ne irshad farmaya jin dino me suraj tulu hota he unme sab se behtarin din juma ka he usi din hazrat Adam^(al) paida kiye gaye the usi din Allah ne unko jannat me dakhil kiya aur usi din jannat se nikale bhi gaye. (Muttafakun Alayahi/1149)

Ifadat- hafte ke dino me afzal tarin din juma ka he aur saal ke dino me afzal din arfa yani navvi⁽⁹⁾ jilhaja ka he aur agar arfa ka din juma ko ho jaye to fir nurun aala nur dono fazilate jama ho jayegi, saari makhluqat zamin aur asman vagaira aur dino me paida huyi lekin saari kainat ka khulasa aur paidaish ka maksud yani insaan ke jadde amjad hazrat Adam^(al) ko Allah ne juma ke din paida kiya aur juma hi ke din me Allah ne hazrat Adam^(al) ko jannat me dakhil kiya aur juma hi ke din jannat se nikale bhi gaye.

Ab ye saval paida ho sakta he ke juma ke din paida kiya jana aur juma ke din jannat me dakhil hona to ek fazilat ki baat thi lekin jannat se nikale jane me kaunsi fazilat thi jis ko yaha zikar kiya he? To ulma ne likha he ke jannat se nikale jane me kaunsi fazilat thi jisko yahan zikar kiya he? To ulama ne likha he ke jannat se nikal kar dunya me laye gaye tab hi to ambiya aur auliya vujud me aye unka jannat se nikal kar dunya me bheja jana Allah ke makbul bando ambiya aur auliya vagaira ke vujud me ane ka zariya bana isliye ye khair hi khair ki chiz thi.

JUMA KE EHTEMAM PAR DAS DINO KE GUNAH MAAF

Hazrat Abu Hurairah^(rd) se rivayat he ke Huzur ﷺ ne irshad farmaya jis ne vuzu kiya aur achchha vuzu kiya yani vuzu ke tamam adab aur sunnato ki riyat karte huve vuzu kiya fir juma ki namaz ke liye masjid me aaya aur khutbe ki taraf kaan lagaye aur khamosh raha khutba ke darmiyan baat chit ya bekar chizo me mashgul nahi raha to is juma se lekar dusre juma tak aur majid teen din

yani kul das din ke uske gunah maaf kar diye jayenge aur jis ne kankariyo ko chhuva usne lagva aur bekar kaam kiya. (Muttafakun Alayahi/1150)

Ifadat- khutba ke dauran kisi kisam ke khel me mashgul na rehne ka matlab ye he ke us zamane me masjid me pukhta farsh aur kalin vagaira bichhe huve nahi hote the balke aam taur par ret aur kankariya hoti thi jo log gaflat vale hote the vo kankariyo me mashgul rehte the jaise aaj kal log kapade aur ungali, ghadi, mobail vagaira me mashgul hote he aur unse khelte rehte he in saari chizo se tavajjuh hata kar pure taur par khutba sunne ki taraf tavajjuh denge tab to ye fazilat hasil hogi aur agar idhar udhar mashgul raha to fir fazilat hasil nahi hogi.

JUMA CHHODNE SE BAAZ AA JAYE VARNA

Hazrat Abu Hurairah^(rd) or Abdullah Bin Umar^(rd) se rivayat he ke un dono ne Huzur ﷺ ko irshad farmate huve suna jab ke Aap mimbar par khutba de rahe the logo juma ki namazo ko chhodane se baaz aajaye varna Allah unke dilo par mohar laga denge fir vo hamesha ke liye gafil ban jayenge. (Muttafakun Alayahi/1152)

Ifadat- malum huva ke aise bhi log hote he ke juma ki namaz bhi nahi padhate aur juma ki namaz chhodne par itni sakht vaid he ke adami ke liye dil par mohar lagane ka sabab banta he uske baad adami se neki ki tawfiq chhin jaati he.

JUMA KE GUSAL KA WAQT

Ab gusal kab karna chahiye? Vaise subhe sadik ke baad kabhi bhi kar sakte he agar usse pehle koi adami gusal kar lega to sunnat ada nahi hogi aur jis gusal me vuzu kiya gaya he usi vuzu se juma ki namaz ada kare to jyada munasib he agar kisi ko itminan ho ke subh jaldi gusal kar lunga aur uska vuzu juma ki namaz tak baki rahe to bahut achchha he uske bavajud agar darmiyan me vuzu tut gaya to fir se vuzu karle aur juma ki sunnat ki taraf se vohi gusal kaafi he. Aur agar usi vuzu se juma ki namaz ada karne ki garz se takhir ki aur 9 ya 10 baje gusal kiya tab bhi koi harz ki baat nahi balke yahi jyada munasib he.

JUMA KI SUNNATE AUR AADAB

Hazrat Salman Farsi^(rd) farmate he ke Huzur ﷺ ne irshad farmaya jo adami juma ke din gusal karta

he aur apni takat ke mutabik paki hasil karta he balo me tel lagata he ghar me khushbu ho to istemal karta he aur saaf suthre kapade pahanta he fir masjid me jata he aur do adamiyo ke darmiyan judaai nahi karta yani kisi ko falang kar aaghe nahi jata fir Allah ne jo mukaddar farmaya utni namaz padhta he aur jab imam khutba deta he to khamosh bethta he to uske is juma se lekar dusre juma tak ke tamam gunah maaf kar diye jate he.

(Muttafakun Alayahi/1156)

Ifadat- juma ke din logo ki gardano ko falang kar aagje jane par badi sakht vaid aayi he koyi adami agar aisa karega to qayamat ke din usko pool banaya jayega. Lekin agar aagli safo me jaghe khali he aur pichhe ki safo me bethne valo ne vo jaghe pur nahi ki he to fir us surat me fukha ne likha he ke aaghe ki saaf ko pur karne ke liye sivay uske aur koyi ilaaz hi nahi he isliye agar koyi adami logo ko falang kar aaghe jaye to uski ijazat he isliye ke unho ne khud hi pichhe bethkar apni hurmat ko khatam kiya he.

Dekho is rivayat me juma ki sunnato aur adab me

se kayi chize batlayi gayi he ek to juma ka gusal karle agar nakhun bade gaye ho to unko katle agar bal bade gaye ho to unko thik kar vale bagal ke bal bade gaye ho to unko saaf karle naf ke niche ke bal saaf karle fir gusal kare uske pass jo khushbu ho vo khushbu lagaye fir saaf dhule huve kapade jo apne pass ho pehne unme bhi agar sufed (white) ho to jyada pasandida he agar amama istemal kare to usko bhi pasandida karar diya gaya he fir masjid ke liye ravana ho jaye.

JUMA KI TAYYARI AUR EHTEMAM JUMERAT SE KARNI CHAHIYE

Imam Gazali rh ne likha he ke islam ke shuru daur me log juma ki tayyari jumerat se shuru kar dete the isliye adami istegfar ka ehtemam kare Allah ka zikar bada de dua kare ke kal juma ka din aa raha he uske tamam hak ko vasul karpau aur kal jo kapade pehne he unko tayyar karke abhi se rakhde taake kal kapado ki tayyari me waqt zaye na ho aaj kal hamara haal to ye ho gaya he ke ain waqt par istri lekar kapado ko istri karne ke liye bethenge ye to waqt zaye karna hi huva halake

pehle se tayyari karni chahiye take juma ke din ki ghadiya zaye na hone paye.

Imam Gazali^(rh) ne ye bhi likha he ke akabir farmate the ke jo aadmi juma ki agleh roz se tayyari kare ye uski saadat ki baat he aur bada badnasib he vo adami jo juma ki subah ko ye puchhe ke aaj kaun sa din he matlab ye ke usko ye bhi pata nahi ke aj kaun sa din he isliye pehle se adami ko uski tayyari karni chahiye.

JUMA KE LIYE MASJID PAHUNCHNE KE PAANCH DARJE

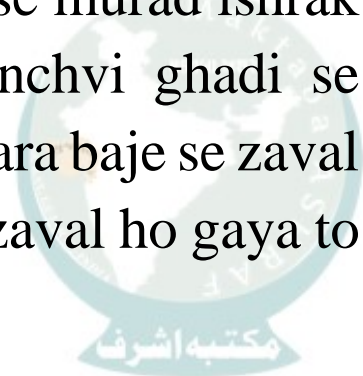
Hazrat Abu Hurairah^(rd) farmate he ke Huzur ﷺ ne irshad farmaya jis ne juma ke din janabat ki tarah gusal kiya yani vajibat sunnate aur mustahabbat ki puri riyaat ke saath mukammal tarika se gusal kiya fir pehli ghadi me masjid pahunch gaya to goya usne oont ki kurbani ki aur jo dusri ghadi me pahuncha goya usne gaay ki kurbani ki aur jo teesri ghadi me pahuncha goya usne singdar mendhe ki kurbani ki aur jo chauthi ghadi me pahuncha goya usne murgi ki kurbani ki aur paanchvi ghadi me pahuncha goya usne Allah ke

raaste me anda pesh kiya fir jab imam khutba dene ke liye aata he to farishte masjid me hajir ho jaate he aur khutba sunne me mashgul ho jate he.

(Muttafakun Alayahi/1157)

Ifadat- baaz-o-ne kaha ke dusri hadees me 'maan igtasil vagassala' ke alfaz aate he jiski vajah se ye behtar karar diya gaya he ke adami agar apni biwi se juma ki raat me sohbat karle aur fir gusal kare to bahut achchha he taake nigaho ki pakizgi aur tabiyat ki yaksui bhi hasil ho jaye.

Imam Gazali^(rh) ne likha he ke pehli ghadi se murad subhe sadik ke baad ka ibtedai waqt he yani subhe sadik hote hi gusal karke tayyar hokar juma ki namaz padhne ke iraade se masjid pahunch jaye to usko oont ki kurbani karne ka savab milta he utana savab milega aur dusri ghadi se murad suraj tulu hone ke baad makaruh waqt khatam hone se pehle ka waqt he aur teesri ghadi se murad ishrak ka waqt he aur chauthi aur paanchvi ghadi se murad chasht ka waqt yani das giyara baje se zaval se pehle tak ka waqt he aur jahan zaval ho gaya to ab ye silsil khatam ho gaya.



ISLAAH KE LAIK AMAL

Aaj kal aam taur ham logo ka mizaj ye ban gaya he ke ham zaval ke baad hi masjid me aate he halake us waqt to ye saari fazilate khatam ho jaati he isliye usse pehle aane ka ehtemam karna chahiye aakhir darje me zaval se kam se kam ek do ghanta pehle to masjid me aahi jaye.

Baz rivayato me ye bhi he ke farishte register lekar masjid ke darvaze par bethte he aur aane valo ka naam darj karte he baz rivayato me ye aaya he ke chandi ke avrak aur sone ke kalam hote he usse vo likhte he aur jo adami hamesha ka jaldi aane ka aadi hota he fir kisi din vo nahi aa pata to farishte aapass me guftagu karte he ke fala adami ab tak nahi aya kaya baat he vo to hamesha jaldi aata he fir farishte uske liye dua karte he ke ya Allah agar usko koyi bimari ho gayi ho to achchha kar de kuchh taklif ho to dur kar de kisi pareshani me mubtela ho gaya ho to uski pareshani ko dur kar de agar kisi gaflat me pad gaya ho to uski gaflat ko khatam kar de taake vo jaldi se aa jaye.

Jaise jo adami dosto ki mehfil me hamesha

pahunchne ka aadi ho aur kisi din na aaye to sab kaisi fikar karte he isi tarah farishto ka bhi yahi haal hota he ke jo adami masjid me aane ka aadi ho aur kisi din apne waqt par nahi pahunch saka to farishte aapass me muzakra karte he aur uske liye dua karte he ke uski jo rukavat ho vo Allah dur kar de take vo jaldi se masjid me aa jaye lekin jab zaval ho jata he to farishte apne register bandh karke masjid me aa jate he uske baad jo aata he vo namaz ke hak ki vajah se aata he usko juma ki fazilat haasil nahi hoti.

JUMA KE DIN EK KABULIYAT KI GHADI

Hazrat Abu Hurairah^(rd) farmate he ke Huzur ﷺ ne juma ke din ka tazkira kiya aur farmaya juma ke din me ek ghadi aisi he ke koyi musalman jab usko paa leta he us haal me ke vo namaz me ho ya Allah se dua karta ho us waqt vo Allah se jo chiz bhi maangta he Allah usko vo aata kar dete he aur Huzur ﷺ ne haath ke ishare se farmaya ke vo waqt bahut kam hota he. (Muttafakun Alayahi/1158)

Ifadat- matlab ye ke chand second ya kuchh minute o ka waqt hota he us ghadi me jo maangta he vo kabul hota he vo ghadi kaunsi he? Allah ne

vo ghadi juma ke din me rakhi he aur us silsile me bahut saari baate kahi gayi ulma ne likha he ke jo adami zaval se lekar imam ke khutba se farig hone tak aur asar se lekar magrib tak mashgul rahega yakinan usko vo ghadi mil jayegi aur fazilat haasil ho jayegi isliye uska ehtemam karna chahiye.

Hamare Shaikh Maulana Muhammad Zakariya^(rh) ko dekha ke Hazrat uska bada ehtemam farmate the ke zaval se pehle masjid pahunch jaate the aur fir kisi se bhi baat chit nahi farmate the usi tarah asar ke baad bhi kisi se baat nahi karte the aur magrib tak murakaba aur dua vagaira me mashgul rehte the isliye adami agar un do avkat ka ehtemam karle to ummid he ke inshaallah usko vo ghadi hasil ho jayegi.

Hazrat Abu Musa Ashaari rd sahabi he unke sahabzade hazrat Abu Burda rd farmate he ke hazrat Abdullah Bin Umar rd ne ek martaba unse puchha tumne apne abba ko juma ki ghadi ke silsile me Huzur ﷺ se koyi rivayat bayan farmate huve suna unhone kaha jiha mene unko suna he vo farmate the ke mene Huzur ﷺ ko irshaad

farmate huve suna ke vo ghadi imam ke khutba ke liye bethne se lekar namaz khatam hone tak he jab imam khutba ke liye beth jaye to zuban se dua nahi kar sakte lekin dil se adami dua kar sakta he.

(Muttafakun Alayahi/1159)

JUMA KE DIN JYADA SE JYADA DURUD BHEJA KARO

Hazrat Aus Bin Aus rd farmate he ke Huzur ﷺ ne irshad farmaya tumhare dino me sab se afzal din juma ka din he us din muz par jyada se jyada durud bheja karo tumhara durud muz par paish kiya jata he. (Muttafakun Alayahi/1160)

Ifadat- juma ke adab me se ye bhi he ke juma ki raat aur juma ke din me Huzur ﷺ par kasrat se durud padhe vaise juma ke din asar ki namaz ke baad ek makhsus durud ki fazilat aayi he Hazrat Abu Hurairah^(rd) ki rivayat he ke juma ke din asar ki namaz ke baad apni jagah par bethe bethe assi⁽⁸⁰⁾ martaba agar ye durud sharif padha jaye-

**allahumma salle alaa muhammadinin
nabiyyil, ummiyyi waalaa aalihi wasallim
taslima.**

Toh uske assi⁽⁸⁰⁾ sal ke gunah maaf hote he aur

assi⁽⁸⁰⁾ sal ki ibadat ka savab likha jata he juma ke din aur bhi durudo ki fazilat aayi he isliye un durudo ke padhne ka juma ki raat me juma ke din me ehtemam kiya jaye akabir ke yaha uska ehtemam hota tha ke juma ki raat me vo khususiyat ke saath durud padha karte the vaise koyi adami vazife ya mamul ke taur par juma ki raat me kuchh mikdar mukarrar karle to jyada pasandida he.

Huzur ﷺ farmate he ke vo mere upar pesh hota he aur Huzur ﷺ uski taraf khususi tavajjuh farmate he. Baharahal adami ko uska bahut hi ehtemam karna chahiye.

SURE KAHAF KA BHI EHTEMAM HO

Juma ke adab me se ye bhi he ke juma ke din ya juma ki raat me sure kahaf padhi jaye juma ki raat me bhi padh sakte he Allama Shami^(rh) ne likha he ke juma ke din asar se pehle pehle padhle isliye ke asar par farishto ki duty badal jati he aur aagle din vale farishte aa jate he isliye isse pehle sure kahaf adami padhlega to vo uske liye noor banti he.

Havala- Hadees Ke Islahi Mazamin Urdu se Majmun Ka Lipyantar
Kiya Gaya He.